1: Gillin E-5 (1932-33) 1936 SR9 Carib SR9

sure on her abdomen by encircling it with their arms while squatting behind her. Men are excluded from the clearing during the process of birth. It was said by two informants that occasionally wooden hooks were used to assist difficult births. Other informants knew nothing of such a usage. 844

A birth took place in Sawari during my stay there, and I happened to arrive in Turingbang settlement about five minutes after one had occurred. In both cases the mothers were up and about their household duties the next day, although obviously in a weakened condition. The babies were wrapped in old cloths and put to the breast immediately. The umbilical cord was buried in the bush with the placenta. The couvade practices are described in the section on Religion. 846

Both boys and girls are desired, although when asked to make a choice, men say that they prefer to have boy children because they are so much more useful. 842

Babies are bathed at least once a day in cold water. If a child cries at night, the mother frequently will get up and dash cold water on it to quiet it. 846

Personal names are of the nickname variety. When the baby is a few days old, the mother gives it a name. Alec's, for instance, was Apotopopo ("Big Head"). When the child reaches adolescence the parents give it another name; in Alec's case this was Tunde ("One who Carries Things"). The childhood name is used about the house as a term of address by other members of the family. There seems to be no tabu on the use of this name by other people, although a grown person is "ashamed" if his mother uses his childhood name. Jokes are made between grown persons on their respective childhood names. The adult name, however, is strictly a personal matter, and all persons past puberty are addressed in kinship terms. Only extremely close friends know each other's names, and this knowledge is regarded as a matter of confidence. Two men who have been very close to each other for a considerable time may be talking and laughing together. Suddenly one will say, "What is your name?" The other will tell him, and there will be an exchange of names. It is believed that a magician or, in some cases, a priest-doctor can work black magic more effectively against an individual whose name he knows. The name itself cannot be conjured with *per se*, but it is believed 553 [551] 553 754

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755 or spirits who are causing it; such failure is also often attributed by laymen, who in this tribe seem to be singularly realistic within the bounds of their philosophy, to the ineptitude of the piaiyen in establishing contact with the proper spirit.

●846 **Couvade.** It is apparent that a Carib is surrounded by spiritual beings and forces on all sides, and in one way or another must be careful not to irritate them. The couvade is a case in point. For a week following his wife's accouchement, a Carib husband is required to stay about his house and not go into the bush. The theory is that the smell of the new-born infant clings to him for that length of time and announces the birth to akatombo, the evil spirits living in the bush, who take delight in causing the child to sicken. The father is not, however, required to stay in his hammock, although a man forced to stay in the house will usually be found in the hammock because that is the most comfortable place for him to rest. Neither does the Carib father simulate the pangs of childbirth. I suggest that reports given by travellers of certain tropical South American tribes, that the couvade requires that a father behave in the manner of a woman in childbirth, may have been based on just such evidence as that offered here: the father may have been observed in his hammock following the birth of the child, and it may have been assumed in some cases that he was undergoing a vicarious lying-in, whereas the actual facts were orientated to an entirely different ideology.

778 **Binas and Magical Practices in Hunting.** "Binas," according to Roth,[1] "are charms, plant, or animal, which effect their purpose by attracting the particular object or desire yearned for, whatever it may be — from the capture of an animal to the gratification of a wish. The real source of the term *bina* is from the Arawak *bia-bina*, meaning to 'entice, attract', etc." The Barama Carib word is turarari (Roth renders it turallari). When we come to the subject of binas, we are on the border line between religion and magic. Binas are strictly private, they are associated intimately with the law of similarity, and only in abnormal cases are the piaiyen involved in their use.

In Myth 3 (q. v.) we have a tale accounting for the origin of plant binas from the carcass of a huge snake, which agrees to a certain extent with the original tale given by Roth.[2] Even at the

[1] Roth, 1915, *Animism and Folk Lore*, p. 281.
[2] Roth, 1915, *Animism and Folk Lore*, p. 283.

of children occurs throughout the segments of this population. The Air Strip population of 333 has 164 or 49.0 percent under ten. The remaining population of 218 in the satellite settlements includes 117 under ten. This is 53.7 percent of this portion of the population. As is apparent, the increase in population size and the change in reproductive pattern responsible for it have occurred commonly among the Upper Barama River Carib population.

With regard to the current reproductive pattern, a married state continues to be common for all adults of reproductive age. Also, there are no restrictions on the sexual activity of married couples, and the practice of couvade which rendered a father inactive in all ways for a few weeks after the birth of his child is being abandoned. Extramarital sexual encounters are common among all ages. Nevertheless, young women become pregnant for the first time usually between the ages of eighteen and twenty-two. After this, they have about twenty-five reproductive years during which a woman tends to give birth to a child every twenty to thirty months.[12] According to this pattern, every fertile woman has the potential to reproduce about twelve to thirteen children.[13] The women in monogamous as well as polygynous unions tend to realize this potential. Solien de Gonzáles (1966) has suggested that long term, intensive lactation may supress ovulation. Although the interplay of behavioral and physiological factors may be complex, the reproductive results in this case are clear.

In the general ratio of women to children in the total population, there are eighty-two women between the ages of twenty and forty-four,

P /55 cont./
842 trip the next day, they do maintain several precautions such
P as putting on moriche sandals, abstaining from certain foods and from certain acts, nor do they dare to raise their voices.

[114] 118. The patriarch of modern ethnology, Father W. Schmidt, director of the Vatican Ethnological Museum, sees three or four degrees of this custom of the couvade: a) abstinence from certain foods; b) abstention from certain acts; c) absolute rest up to staying in bed; d) an imitation by the man of the pains of childbirth in women.

The Pemón Indians (the men) at the present time only practice the couvade in the first two degrees. It would seem that formerly they also practiced the third degree, but only as a consequence of the first two, since if the Indian wishes to maintain a rigorous diet and in addition must abstain from most operations, the most logical and natural thing is that he should lie down in his hammock and rest, or, as they themselves say in their language, adopt the horizontal position, (esuraika), which is the least tiring one.

From this it is not necessary to infer that the diet should be fasting, nor even less should we believe in bloody mortifications, when precisely what is trying to be avoided is all pain, all fatigue, and all unbalance which by repercussion might damage the tender infant. For this I judge most exaggerated
C 114 and even contradictory what Roberto Agramonte says about the
● 846 Caribes, documented in who knows what acts: "Among the Caribes, the man /56/ fasted for six months and became as thin as a skeleton; the fast consisted of eating cassava: at the end of 40 days of fasting (so exact?) the members of the family covered him with deep scratches until he bled and to martyrize him even more they washed his wounds with water and red pepper: then he returned to his hammock, completely sick and in pain, and continued the fasting until the seventh month,
P when he could now eat meat and fish." Let us note once more
101 that the Pemón, with whom we are dealing, are clearly Caribes, and among the most primitive of them.